

The SHORTER

CATECHISM.

Composed by the

Reverend Assembly

OF

DIVINES!

*With the Proofs thereof, out of the
Scriptures, in Words at length.*

Which are either some of the former quoted places, or others gathered from their other Writings: All fitted both for Brevity and Clearness to this their Form of sound Words.

for the Benefit of Christians in General, and of Youth and Children, in Understanding in particular, that they may with more ease acquaint themselves with the TRUTH, according to the Scriptures, and with the Scriptures themselves.

43-4-6-695.
EDINBURGH,

Printed by John Reid Junior, and are to be Sold at
his Printing House in Liberton Wynd, 1702.

The SHORTER
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QUESTION I.

What is the chief end of Man?

Ans. Mans chief end is to glorifie
GOD *a*, and to enjoy Him for ever *b*.

a 1 Cor. 10. 31. Whether therefore ye eat or drink,
or whatsoever ye do, do all to the glory of God.

b Psal. 73. 25. Whom have I in Heaven but Thee?
And there is none upon earth that I desire besides Thee.

26. My flesh and my heart faileth, but God is the
Strength of my heart, and my portion for ever.

2 Q. What Rule hath God given to direct
us, how we may Glorifie and enjoy Him?

A. The word of God which is con-
tained in the Scriptures of the Old and
New Testament *s*, is the only Rule to
direct us how we may glorifie and enjoy
him *d*.

c Eph. 2. 20. And are built upon the foundation of
the Apostles and Prophets, Jesus Christ himself being
the chief Corner Stone.

d 2 Tim.

d 2 Tim. 3. 16. All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for instruction in Righteousness.

e 1 John 1. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.

3 Q What doth the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man f.

f 2 Tim. 1. 13. Hold fast the form of sound words which thou hast heard of me, in Faith and Love which is in Christ Jesus.

4 Q What is GOD?

A. GOD is a Spirit g, Infinite h, Eternal i, and Unchangeable k, in his Being l, Wisdom m, Power n, Holiness o, Justice, Goodness, and Truth v.

g John 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.

h Job 11. 7. Canst thou by searching find out God, canst thou find out the Almighty unto perfection?

i Psal. 90. 2. From everlasting to everlasting thou art God.

k James 2. 17. The Father of Lights, with whom is no variableness, neither shadow of turning.

l Exod. 3. 14. And God said unto Moses, I AM that I AM. And he said, thus shalt thou say unto the Children of Israel, I AM hath sent me unto you.

m Psal. 147. 5. Great is our Lord, and of great Power, His Understanding is infinite.

n Rev. 4. 8. Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

Exod. 34. 6. The LORD, the LORD GOD, Merciful, and gracious, long-suffering, and abundant in Goodness, and Truth. 7. Keeping Mercy for Thousands, forgiving iniquity and Transgressions and Sins; And that will by no means clear the guilty.

5. Q. *Are there more GODS than One?*

A. There is but One only *p*, the Living and True GOD *q*.

p Deut: 6. 4. Hear, O Israel, the LORD our GOD is, one LORD.

q. Jer. 10. 10. But the LORD he is the true GOD, he is the Living GOD, and an Everlasting King.

6. Q. *How many Persons are there in the GOD Head?*

A. There are three Persons in the GOD-head, the Father, the Son, and the Holy Ghost *r*, and these three are One GOD, the same in Substance, equal in Power and Glory *s*.

r Mat: 28. 19. Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

s 1st John 5. 7. For there are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost and these three are One.

7. Q. *What are the Decrees of GOD?*

A. The Decrees of GOD, are his Eternal Purpose, according to the Counsel of his own Will: whereby for his own Glory, he hath foreordained what forever comes to pass *u*.

u Eph.

u Eph. 1. 11. Being predestinated according to the purpose of him who worketh all things after the Counsel of his own Will. 11. That we should be to the praise of his Glory.

8 Q. *How doth GOD Execute his Decrees?*

A. GOD Executeth his Decrees, in the Works of Creation and Providence.

u Rev. 4. 11. Thou hast Created all things, and for thy pleasure, they were and are Created.

Dan. 5. 35. He doth according to his Will, in the Army of Heaven, and among the Inhabitants of the Earth;

9 Q. *What is the Work of Creation?*

A. The Work of Creation, is God's making all things x, of nothing, by the Word of his Power y, in the space of six days, and all very good z.

x Gen. 1. 1. In the beginning God created the Heaven and the Earth.

y Heb. 11. 3. Through Faith we understand that the Word was framed by the Word of God, so that things which are seen, were not made of things which do appear.

z Gen. 1. 31. And God saw every thing that he had made, and behold it was very good, and the evening and the morning were the sixth day.

10 Q. *How did God Create Man?*

A. GOD Created Man Male and Female, after his own Image a, in Knowledge, Rightcousness, and Holiness b,

A 3

with

With Dominion over the Creatures *a*.

a Gen. 1. 27. So God Created Man in his own Image, in the Image of God Created he them, Male and Female Created He them,

b Colos. 3. 1. And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.

c Eph. 4. 24. And that ye put on the new Man, which after God is created in Righteousness and true Holiness.

c Gen. 1. 28. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the Earth, and subdue it; And have Dominion over the Fish of the Sea, and over the Fowles of the Air; And over every living thing that moveth upon the Earth.

11 Q. What are Gods Works of Providence?

A. Gods Works of Providence, are his most Holy *d*, Wise *e*, Powerful, preserving *f*, and Governing all His Creatures, and all their Actions *g*.

d Psal. 145. 17. The Lord is Righteous in all his ways, and Holy in all his Works.

e Isa. 28. 29. This also cometh from the Lord of Hosts, which is wonderful in counsel, and excellent in working.

f Heb. 1. 3. Upholding all things by the word of His Power.

g Psal. 103. 19. His Kingdom ruleth over all.

Matth. 10. 29. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father.

12 Q. What special Act of Providence did God exercise towards Man, in the estate wherein he was created?

A. When God had created Man, he entered

entred into a Covenant of Life with him, upon condition of perfect Obedience *b*, forbidding him to eat of the Tree of Knowledge, of Good and Evil, upon the pain of Death *f*.

b Gal. 3. 12. And the Law is not of Faith, but the Man that doth them, shall live in them.

i Gen. 2. 17. But of the Tree of Knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely Die.

13. Q. *Did our first Parents continue in the Estate wherein they were Created?*

A. Our first Parents being left to the freedom of their own will; fell from the estate wherein they were created, by sinning against God *k*.

k Eccles. 7. 29. God hath made Man upright, but they have sought out many inventions.

14. Q. *What is Sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *l*.

l 1 John 3. 4. Whosoever committeth sin, transgresseth also the Law, for sin is the transgression of the Law.

15. Q. *What was the sin whereby our first Parents fell from the estate wherein they were Created?*

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden Fruit *m*.



in Gen. 3. 6. And when the Woman ^{ſe that} ſee was good for food, and that it was pleasant to the Eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave it to her Husband, and he did eat. 7. And the Eyes of them both were opened; and they knew that they were naked. 8. And Adam and his Wife hid themſelves from the preſence of the Lord God among the Trees of the Garden.

10 Q. Did all Mankind fall in Adam's first tranſgreſſion?

A. The Covenant being made with Adam, not only for himſelf, but for his Poſterity, all Mankind deſcending from him by ordinary generation, ſinned in him, and fell with him, in his first Tranſgreſſion.

In Gen. 1. 28. [And God bleſſed them, and God ſaid unto them, be fruitful, and multiply, and replenish the Earth,

Gen. 2: 16. And the Lord God commanded the Man ſaying, of every Tree of the Garden, thou mayeſt freely eat. 17. But of the Tree of the Knowledge of good and evil, thou ſhalt not eat of it; For in the day thou eateſt thereof, thou ſhalt ſurely die.

o Rom. 5. 18. By the offence of one, Judgement came upon all Men to Condemnation.

17 Q. Into what eſtate did the fall bring Mankind?

A. The fall brought Mankind, into an eſtate of Sin and Miſerie.

p Rom. 5. 12. By one Man ſin entered into the World, and by death ſin: and ſo death paſſed upon all Men, for that all have ſinned.

18 Q. *Wherein consists the sinfulness of that estate whereinto Man fell?*

A. The sinfulness of that estate whereto Man fell, consists in the guilt of *Adams* first sin *q*, the want of original righteousness *r*; & the corruption of his whole Nature; which is commonly called *O*riginal sin, together with all actual transgressions which proceed from it.

q Rom. 5. 19. By one Mans Disobedience, many were made sinners.

r Rom. 3. 10. There is none Righteous, no, not one.

f Eph. 2. 1. You hath he quickned, who were dead in trespasses and sins.

Psal. 51. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me.

t Matth. 15. 19. For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Thefts, False witness, Blatphemies. 20. These are the things which defile a Man

19 Q. *What is the Miserie of that estate whereinto Man fell?*

A All Mankind by their fall, lost Communion with God *u*, are under his wrath and curse *w*, and so made lyable to all miserie in this life, to death it self, and to the pains of Hell for ever *x*

u Gen. 3. 8. Adam and his Wife hid themselves from the presence of the Lord God, among the Trees of the Garden. 24. So he drove out the man.

w Eph. 2. 3. And were by nature children of wrath, even as others.

A 5

Gal

Gal. 3. 11. Cursed is every man that continueth in all things which are written in the Book of the Law to do them.

Rom. 6. 23. The wages of sin is Death.

Matt. 25. 41. Then shall he say unto them on the hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels.

20 Q. Did God leave all Mankind to perish in the estate of sin and misery?

A. God having out of his meer good pleasure, from all eternity, created for us to everlasting Life, did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an Estate of Salvation by his Redeemer.

Eph. 1. 4. According as he hath chosen us in Himself before the foundation of the World.

Rom. 3. 21. But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets. **22.** Even the righteousness of God which is by Faith in Jesus Christ; unto all, and upon them all that believe.

21 Q. Who is the Redeemer of Gods Elect?

A. The only Redeemer of Gods Elect is the Lord Jesus Christ a who being the Eternal Son of God became Man b, and so was and continueth to be God and Man, in two distinct Natures, and one Person for ever d.

1 Tim. 2. 5. For there is One God, and one Mediator

between God and man, the Man-Christ Jesus.

the *John* 1. 14. And the word was made flesh, and
among us.

the *Rom.* 9. 5, Whose are the Fathers, and of whom
concerning the Flesh Christ came, who is over all,
ng F blessed for ever, Amen.

Pio *Heb.* 7. 24. But this Man, because he continueth,
hath an unchangeable Priesthood.

22 Q. How did Christ being the Son of
D become Man?

for *A.* Christ the Son of GOD became
a Cn, by taking to himself a true Body
out and a reasonable Soul f- being Con-
brin ved by the power of the Holy Ghost;
by the Womb of the Virgin Mary, and
n of her g, yet without sin b.

n Hi *Heb.* 2. 14. For as much then as the children are,
d wil makers of flesh and blood; he also himself likewise
e Li apart in the same.

of Go *Mat.* 26. 38. Then saith he unto them, My Soul is
l upon tedding sorrowful even unto death.

le *Luke* 1. 31. Behold thou shalt conceive in thy
l & mb, and bring forth a Son, and shalt call his Name
g th as. 35. The Holy Ghost shall come upon thee, and
and Power of the Highest shall overshadow thee.

le *Heb.* 7. 26. Such a High-priest became us; Who
l & oly, harmless, undefiled, separated from sinners.

g th *23 Q.* What Office doth Christ execute as
and Redeemer?

and *A.* Christ as our Redeemer executeth
and the Office of a Prophet i, of a Priest k, and
on a King l, both in his estate of Humi-
liation and Exaltation. *i AAs*

phet shall the Lord your God raise up unto you of
brethren like unto me, him shall ye hear in all the
whatsoever he shall say unto you,

k Heb. 5: 6: Thou art a Priest for ever, after the
der of Melchisedeck.

l Psal: 3: 6: Yet have I set my King upon my
hill of Sion.

24 Q. How doth Christ execute the Office
of a Prophet?

A. Christ executeth the Office of
Prophet, in revealing to us m by
Word and Spirit n, the will of GOD
for our Salvation o.

m John 2: 18: No man hath seen God at any time
the only begotten Son, which is in the bosom of the
ther, he hath declared him.

n John 20: 31: These things are written that ye might
believe that Jesus is the Christ, the Son of God, and
believing, ye might have life through his Name.

o John 14: 26: The Comforter which is the Holy
Ghost, whom the Father will send in my Name, he
teach you all things.

25 Q. How doth Christ execute the Office
of a Priest?

A. Christ executeth the Office of
Priest in his once offering up of himself
a Sacrifice to satisfy Divine Justice, and
reconcile us to GOD q, and in making
continual intercession for us r.

p Heb. 9: 28: Christ was once offered to bear
sins of many.

Heb: 2: 17: In all things it behoved him to be
like unto his Brethren, that he might be a merci-
ful faithful High Priest, in things pertaining to God.
for reconciliation for the sins of the People.

Heb: 7: 25: He is able to save them to the uttermost,
come unto God by him, seeing he ever liveth to
intercession for them.

**6. Q How doth Christ execute the Office
King?**

A. Christ executeth the Office of a
King, in subduing us to himself, in rul-
ing and defending us, and in restraining
and conquering all his, & our enemies.

Psal: 110: 3: Thy people shall be willing in the day
of thy power.

Psa: 33: 22: The Lord is our Judge, the Lord is our
Giver, the Lord is our King, he will save us.

1 Cor: 15: 25: For he must Reign, till he hath
all enemies under his feet.

Q. Wherein doth Christs Humiliation consist?

A. Christs Humiliation consisteth in
being born, and that in a low condi-
tion, made under the Law, under-
going the miseries of this life, the wrath
of GOD, and the cursed death of the
crosse, in being buried, and continuing
under the power of death for a time.

Luke 2: 7: And she brought forth her first Born
son, and wrapped him in swaddling Cloaths, and laid
him in a Manger.

Gal: 4: 4: God sent forth his Son, made of a wo-
man, made under the Law.

Isa: 53: 3: He is despised and rejected of men, a
man of sorrows, and frequented with grief.

2 *Matth.* 27. 46. And about the ninth hour, *J*
cried with a loud Voice, my God, my God, why
Thou forsaken me!

2 *Phil.* 2. 8. He humbled himself, and be-
obedient unto death, even the death of the Crois.

b *Matth.* 12. 40. As Jonas was three days and
Nights in the Whales belly, so shall the Son of Man
three days and threenights in the heart of the Earth.

28 Q. *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in
rising again from the dead on the third
day, in ascending up into Heaven, and
sitting at the right Hand of God the Father
eternally, and in coming to Judge the
World at the last Day.

c 1 *Cor.* 15. 4. And that he was buried, and that he arose
again the third day, according to the Scriptures.

d *Mark* 16. 19. So then after the Lord had spoken
unto them, he was received up into Heaven, and sat
at the right Hand of God.

e *Acts* 17. 31. He hath appointed a day, in the which
he will judge the World in Righteousness, by that Man
whom he hath ordained, whereof he hath given assurance
unto all Men, in that he hath raised him from the dead.

29 Q. *How are we made partakers of the
Redemption purchassed by Christ?*

A. We are made partakers of the Redem-
ption purchassed by Christ, by the
effectual application of it to us first, by the
Holy Spirit.

f *John* 1. 12. As many as received Him, to them
gave He power to become the Sons of God.

2 *Tim.* 2. 12.

Titus 2: 5. Not by works of Righteousness which
we have done, but according to his mercy he saved us,
by the washing of Regeneration, and renewing of the
Holy Ghost. *Verse 6.* Which he shed on us abundantly
through Jesus Christ our Saviour.

**Q. How doth Spirit apply to us, the
Redemption purchased by Christ?**

A. The Spirit applyeth to us the Re-
demption purchased by Christ, by work-
ing Faith in us *b*, and thereby uniting
us to Christ in our effectual calling.

Eph. 2: 8: By Grace we are saved through Faith,
that not of ourselves, it is the Gift of God.

Col. 3: 17: That Christ may dwell in your Hearts by Faith.

1 Cor. 1: 9: God is Faithful by whom ye were called
to the Fellowship of his Son Jesus Christ.

Q. What is effectual Calling?

A. Effectual Calling is the Work of
the Spirit *k*, whereby convincing us of
our sin and misery *l*, enlightning our
minds in the knowledge of Christ *m*, and
renewing our wills *n*, He doth perswade
and enable us, to embrace Jesus Christ
freely offered to us in the Gospel

2 Tim. 1: 9: Who hath saved us, and called us
in Holy Calling.

Acts 2: 37: Now when they heard this, they were
pricked in their hearts, and said unto Peter, and to the
rest of the Apostles, Men and Brethren, what shall we do?

Acts 26: 18: To open their eyes, and to turn them
from darkness to light, and from the power of Satan
to God.

A. End

Exek: 36: 26: I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

John 6: 44: No man can come unto me except the Father which hath sent me draw him. **45:** Every man that hath heard and hath learned of the Father cometh unto me.

32 Q. *What benefits do they that are effectually called, partake of in this Life?*

A. They that are effectually called do in this Life, partake of Justification, Adoption, Sanctification, and the several benefits which in this Life, do either accompany, or flow from them.

Rem: 8: 30: Moreover whom he did predestinate them he also called; And whom he called, them he also justified; And whom he justified, them he also glorified.

Eph: 1: 5: Having predestinated us unto the Adoption of Children, by Jesus Christ unto himself.

1 Cor: 1: 30: Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

33 Q. *What is Justification?*

A. Justification is an Act of GOD's free Grace, wherein he pardoneth all our sins, and accepteth us as Righteous in his sight, only for the Righteousness of Christ imputed to us, and Received by Faith alone.

Eph: 1: 7: In whom we have Redemption through his Blood, the forgiveness of sins, according to the Riches of his Grace.

1 Cor: 5: 21: For he hath made him to be sin for us, the

showed no sin, that we might be made the Righteous of God in him.

Rom: 5: 19: As by one mans disobedience, many were made sinners; so by the Obedience of One, shall many be made Righteous.

Gal: 2: 16: Knowing that a man is not justified by the works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.

24 Q. What is Adoption?

A. Adoption is an Act of Gods free Grace **z**, whereby we are received into the number, and have a right to all the priviledges of the Sons of God **y**.

x 1 John 3: 1: Behold what manner of love the Father bestowed upon us, that we should be called the Son of God.

y John 3: 12: As many as received him, to them gave he power to become the Sons of God, even, to them that believe on his Name.

Rom: 8: 17: And if Children, then heirs, heirs of God, and joint heirs with Christ.

3 Q. What is Sanctification?

A. Sanctification is the Work of GODS free Grace **z**, whereby we are renewed in the whole Man, after the Image of God **a**, and we are enabled more and more to die unto sin, and live unto Righteousness **b**.

z Phil: 3: 13: God hath from the beginning chosen you to salvation, through sanctification of the Spirit.

a Eph: 4: 24: And that ye put on the new Man, which after God is created in Righteousness and true Holiness.

B

b Rom.

Rom: 8: 1: There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

39 Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost *c*, increase of Grace *d*, and perseverance therein unto the end *e*.

c Rom: 5: 1: Being justified by Faith, we have peace with God through our Lord Jesus Christ.

a: By whom also we have access by Faith unto this Grace wherein we stand, and rejoyce in hope of the Glory of God. *5:* And hope maketh not ashamed, because the love of God is shed abroad in our Hearts, through the Holy Ghost which is given unto us.

d Prov: 4: 18: The path of the Just is as the shining light, that shineth more and more unto the perfect day.

e John 6: 13: These things have I written unto you, that believe on the Name of the Son of God, that ye may know that ye have eternal life.

37 Q. *What benefits do Believers receive from Christ at death.*

A. The Souls of Believers are at their death made perfect in Holiness *f*, and do immediately pass into Glory *g*, and their bodies being still united to Christ *h*, do

rest in their graves i, till the Resurrection k;

f Heb: 12: 23. And to the spirits of Just Men made perfect.

g Phil: 1: 23: Having a desire to depart and be with Christ.

h 1 Thess: 4: 14: Them also which sleep in Jesus, will God bring with him.

i Isa: 57: 2: He shall enter into peace, they shall rest in their bodies, each one walking in his uprightness.

k Job 29: 26: And though after my skin, worms destroy this body, yet in my flesh shall I see God.

38 Q. What benefits do Believers receive from Christ at the Resurrection?

A. At the Resurrection Believers being raised up in Glory l, shall be openly acknowledged and acquitted in the day of Judgement m, and made perfectly blessed, in full enjoying of GOD n, to all Eternity o.

l 1 Cor: 15: 43: It is sown in dishonour, it is raised in Glory.

m Math: 10: 23: Whosoever shall confess me before Men, him will I also confess before my Father which is in Heaven.

n 1 John 3: 2: When he shall appear, we shall be like him, for we shall see him as he is.

o 1 Thess: 4: 17: And so shall we ever be with the Lord.

39 Q. What is the duty which God requireth of Man?

A. The duty which God requireth of Man, is obedience to his revealed Will p.

p Mic. 6: 8: He hath shewed thee, O Man, what is

good: And what doth the Lord require of thee, but that thou shalt love him with all thy heart, with all thy strength, with all thy mind, and to love mercy, and to walk humbly with thy God.

40 Q. *What did GOD at first reveal Man for the Rule of his Obedience?*

A. The Rule which GOD at first revealed to Man for his Obedience was the Moral Law.

q. *Rom: 2. 14.* For when the Gentiles which have not the Law, do by Nature the things contained in the Law; These having not the Law, are a Law unto themselves. xv. Which shew the work of the Law written in their hearts.

41 Q. *Wherein is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the Ten Commandments.

i. *Deut: x, 4.* And he wrote on the Tables according to the first writing, the ten Commandments.

Matth: xix, xvii. If thou wilt enter into life, keep the Commandments.

42 Q. *What is the sum of the ten Commandments?*

A. The sum of the ten Commandments is, to love the LORD our GOD, with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as our selves.

Matth. 22 37. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. 38 This is the first and great Commandment,

ment. 39 And the second is like unto it. Thou shalt love thy Neighbour as thy self. 40 On these Two Commandments hang all the Law, and the prophets.

43 Q. *What is the Preface to the ten Commandments?*

A. The Preface to the ten Commandments, is in these words, *I am the LORD thy GOD, which have brought thee out of the Land of Egypt, out of the house of Bondage &c.*
1. Exod. 20. 2.

45. Q. *What doth the Preface to the ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments, *u.*

u Deut. ii. i. Thou shalt love the Lord thy God, and keep all his Charge, and his Statutes, and his Judgements, and his Commandments alway.

LuRo i. 74. That we being delivered out of the hands of our enemies might serve him without fear. 75. In Holiness and Righteousness before him, all the days of our Lives.

45. Q. *Which is the first Commandment?*

A. The first Commandment is, *Thou shalt have no other Gods before ME.*

46. Q. *What is required in the first Commandment?*

A. The first Commandment requi,

teach us to know *w* and acknowledge GOD
to be the only true GOD, and our GOD
x, and to Worship and Glorific Him
accordingly *v*.

1 Chron. 28. 9. And thou Solomon, my Son, know
thou the God of thy Father.

x Deut: 26:: 17: Thou hast avouched the Lord this
day to be thy God, and to walk in his ways, and to keep
his Statutes, and his Commandments, and his Judg-
ments, and to hearken unto his Voice.

y Math: 4: 10: Thou shalt worship the Lord thy
God, and him only shalt thou serve.

**47 Q. What is forbidden in the first Com-
mandment?**

A. The first Commandment forbid-
deth the denying *z*, or not worshipping
and glorifying the True GOD, as GOD
a, and our GOD *b*, and the giving the
worship and glory to any other, which
is due to him alone *c*.

z Psal: 14, 1: The fool hath said in his heart, there
is no God.

a Rom: 1: 20: So that they are without excuse
21: Because that when they knew God, they glorified
Him not as God.

b Psal: 81: 11: But my people would not hearken
unto my Voice, and Israel would have none of Me.

c Rom: 3: 25: Who changed the Truth of God into
a lie, and worshipped, and served the Creature, more
than the Creator, who is blessed for ever, Amen.

**48 Q. What are we specially taught
these words (before Me) in the first Com-
mandment?**

A. These words (*before ME*) in the
first Commandment, teacheth us, that
GOD who seeth all things, taketh notice
of, and is much displeased with the sin
of having any other God *d.*

d Psal: 74: 20: If we have forgotten the Name of
our God, and stretched out our hands to a strange God.
Shall not God search this out?

49 Q. Which is the second Commandment?

A. The second Commandment is, Thou shalt not
make unto thyself, any graven Image, or any likeness of
any thing, that is in Heaven above, or that is in the
earth beneath, or that is in the Waters under the Earth:
Thou shalt not bow down thy self to them, nor serve
them, For I the Lord thy God, am a jealous God, visit-
ing the iniquities of the Fathers, upon the Children,
unto the third and fourth Generation of them that hate
me, and shewing Mercy unto thousands of them that
love Me, and keep My Commandments.

50 Q. What is required in the second
commandment?

A. The second Commandment re-
quireth the receiving, observing, and
keeping pure and intire all such Religi-
ous Worship, and Ordinance, as GOD
hath appointed in his Word *g.*

d Deut: 32: 46: Set your Hearts unto all the Words
which I testify among you this Day, which ye will com-
mand your Children to observe to do all the words of
his Law.

Com *Marth: 23: 20.* Teaching them to observe all things
A whatsoever I have commanded you, *d* Deut:

Deut: 12: 32: What things soever I command you observe to do it, thou shalt not add thereto, nor diminish from it.

51 Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of GOD by Images g, or any other way not appointed in his Word h.

g Deut: 4: 15: Take ye therefore good heed unto yourselves, for ye saw no manner of similitude in that day when the Lord spake unto you in Horeb. 16: Lest you corrupt yourselves, and make you a graven image.

h Col: 2: 18: Let no Man beguile you of your reward in a voluntary Humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffing up by his fleshly mind.

52 Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment are GODS Sovereignty over us i, His propriety in us k, and the Zeal he hath to his own Worship l.

i Psal: 95: 2: Let us come before his Presence, with Thanksgiving, and making a joyfull noice unto him with Psalms. For the Lord is a great God, and a great King above all gods.

k Psal: 45: 11: He is the Lord, and worship thou him.

l Exod: 34: 14: For thou shalt worship no other God: for the Lord whose Name is jealous, is a jealous God.

Q. Which is the third Commandment?

A. The Third Commandment is, Thou shalt not take the Name of the LORD thy GOD in vain, for the LORD will not hold him guiltless that taketh his Name in vain.

54 Q. What is required in the third Com-
mandment?

A. The third Commandment requireth the holy, and reverent use of GOD's names *m*, Titles, Attributes *n*, Ordinances *o*, Words *p*, and Work *q*.

Psalm 29. 2. Give unto the LORD the Glory due to his Name.

Rev. 15. 3. Great and Marvelous are thy Works, O LORD GOD Almighty just and true are thy Ways, thou King of Saints. 4 Who shall not fear thee, O LORD, and Glorify thy Name.

Eccles. 5. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give Sacrifice of Fools.

Psalm 138. 2. I will worship towards thy Holy Temple and praise thy Name for thy loving Kindness, and for thy Truth: For thou hast magnified thy Word above all Name.

Job 26. 24. Remember that thou magnifie His Work which Men behold.

55 Q. What is forbidden in the third Com-
mandment?

A. The third Commandment forbiddeth all prophaning, or abusing of any thing whereby GOD makes himself known *r*.

Mal. 13. 2. If ye will not hear, and if ye will not obey it to heart, to give Glory unto my Name, saith the LORD of Hosts, I even will send a curse upon you.

56 Q. What is the Reason annexed to the third Commandment?

C

4, The

praise

A. The Reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the LORD our GOD will not suffer them to escape his Righteous Judgement.

[Deut. 28, 58, If thou wilt not observe to do all the words of this Law, that thou mayest fear his Glorious fearful Name, the Lord thy God, 59. Then the LORD will make thy plagues wonderful.

57 Q. Which is the fourth Commandment?

A. The fourth Commandment is, Remember the Sabbath day to keep it holy: Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day, wherefore the LORD blessed the Sabbath day, and hallowed it.

Q What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to GOD, such times as He hath appointed in His Word, expressly one whole day in seven to be a holy Sabbath to himself.

Ye shall keep my Sabbath, and reverence my Sanctuary, I am the LORD.

Deut: 5. 12. Keep the Sabbath day to sanctifie it, the Lord thy God hath commanded thee.

2. What good

59 Q. Which day of the seven hath God appointed to be the Weekly Sabbath?

A. From the beginning of the World; after the resurrection of Christ, God appointed the seventh day of the Week to be a Weekly Sabbath, and the first day of the Week ever since, to continue to the end of the World, which is the Christian Sabbath.

Gen: 2 3. And God blessed the seventh day, and sanctified it, because that in it He had rested from all His Work, which God had created and made.

Acts 20 7. And upon the first day of the Week when the Disciples came together to break bread, Paul preached unto them; Rev. 1 10. I was in the Spirit upon the Lords Day

60 Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified, by holy resting all that day, even from such Worldly Employments and Recreations, as are Lawfull on other days; and spending the whole day in the publick and private Exercises of Gods Worship, except so much as is to be taken up in the works of necessity and Mercy.

Lev: 23. 3. Six days shall work be done, but the seventh day is the Sabbath of Rest, and holy Convocation; ye shall do no Work therein.

Psal: 93 1. A Psalm or Song for the Sabbath day; it is a good thing to give thanks unto the Lord, and to sing praise

praises our thy name, O most high. & To shew forth thy loving kindness in the morning, & thy faithfulness every night.

2. Mat: 12. 11. What man shall there be among you that shall have one sheep, and if it fall unto a Pit on the Sabbath Day, will he not lay hold on it, and lift it out?

12. How much then is a Man better than a sheep? Wherefore it is lawful to do well on the Sabbath Days.

q. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the Omission, or careless performance of the duties required *a*, and the profaning the Day by idleness, or doing that which is in it self sinfull *b*, or by unnecessary Thoughts *Words*, *or Works*, about Worldly Employments or Recreation.

a Mal: 1. 13. Ye said also, behold what a wearing is it, and ye have snuffed at it, saith the Lord of Hosts, and ye have brought that which was torn, and the lame, and the sick, thus ye brought an offering, should I accept of this at your Hand? Saith the Lord.

b Ezek: 23. 58. Thou hast despised my Holy thing, and have profaned my Sabbath.

c Isa: 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy day, and call the Sabbath a delight, the Holy of the Lord, honourable, and shall honour Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words.

62 Q *What are the Reasons annexed to the fourth Commandment?*

A. The Reasons annexed to the fourth Commandment, are GODS allowing us *a* six days of the Week for our own Employments *d*, his challenging a special propri-

in the seventh e, his own Example, f, and his blessing the Sabbath Day g.

d *Exod: 31. 15.* Six days may Work be done, but in the seventh is the Sabbath of Rest. 16. Wherefore the children of Israel shall keep the Sabbath.

e *Lev: 23: 3.* Ye shall do no Work therein, it is the Sabbath of the Lord in all your Dwellings.

f *Exod: 31. 17.* It is a sign between Me, and the Children of Israel forever. for in six days the Lord made heaven and Earth, and on the seventh day He rested, and was refreshed.

g *Gen: 2, 3.* And God blessed the seventh day and said: it is.

63 Q. Which is the fifth Commandment?

A The fifth Commandment is, Honour thy Father and thy Mother: that thy days may be long in the land which the Lord thy God giveth thee.

Q. What is required in the fifth Commandment?

A The fifth Commandment requireth the preserving the Honour, and performing the duties belonging to every one in their several places, and relations, as Superiours b, Inferiours i, or Equals k.

b *Eph: 5, 21.* Submitting ourselves one to another in the fear of God. 3. Wives submit yourselves unto your own Husbands, as unto the Lord.

i *Eph: 6, 1.* Children obey your Parents in the Lord: servants be obedient to them that are your masters according to the Flesh.

k *Rom. 12, 1.* Let every Soul be subject to the High Powers.

Eph: 6 9, And ye masters do the same things unto them, knowing that your Master also is in Heaven.

k *Rom: 12, 10.* Be kindly affectioned one to another, with Brotherly love, in Honour, preferring one another.

Q. What

Q What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one, in their severall places and Relations 1.

1 Rom: 13 7. Render therefore to all their Duties Tribute to whom Tribute is due, Custome to whom Custome. Fear to whom Fear, Honour to whom Honour.

3. Owe no man nothing, but love to one another.

65 VVhat is the reason annexed to the fifth Commandment?

A. The reason annexed to the fifth Commandment, is a promise of long life, and prosperity (as far as it shall serve to GODS Glory; and their own good) to all such as keep this Commandment.

m Eph: 6. 2. Honour thy Father and thy Mother (which is the first Commandment with promise); That it may be well with thee, and that thou mayest live long on the Earth.

67 Q. Which is the sixth Commandment?

A. The sixth Commandment is, Thou shalt not kill.

Q VVhat is required in the sixth Commandment?

A. The sixth Commandment requireth all lawfull endeavours to preserve our own life, and the life of others.

m Eph: 5, 28. So ought Men to love their Wives even as their own bodies. 39. For no man ever yet hated his own flesh, but nourisheth and cherisheth it.

o Psal

o Psal. 32, 3. Defend the Poor and Fatherless, 4.
 Job 29 113. The blessing of him that was ready to
 perish, came upon me.

Job 29 113. The blessing of him that was ready to
 perish, came upon me.

What is forbidden in the sixth Commandment?

A. The sixth Commandment forbid-
 eth the taking away of our own life q,
 or the life of our neighbour unjustly or
 whatsoever tendeth therunto r.

p Acts 16 28. Paul cryed with a loud voice, saying,
 I do myself no harm.

q Gen: 9. 6. Whoso sheddeth mans blood, by Man
 shall his Blood be shed.

r Pre: 24 11. If thou forbear to deliver them that
 are drawn unto death, and those that are ready to be slain,
 If thou sayest: behold we knew it not, both nor he
 that pondereth the heart consider it.

70 Q: Which is the seventh Commandment?

A. The seventh Commandment is, Thou shalt
 not commit Adultery.

What is required in the seventh Commandment?

A. The seventh Commandment re-
 quireth, the Preservation of our own s,
 and our Neighbours Chastity t, in heart
 u, speech w, and behaviour x.

y 1. Thes. 4, 4: That every one of you should know how
 to Possess his vessel in sanctification and honour.

t Eph: 5. 11. And have no fellowship with the un-
 fruitful works of darkness, but rather to reprove them

u 12, For it is shame, even to speak of those things,
 which are done of them in secret.

w 2 Tim. 2. 22. Flee also youthful lusts, but follow
 Righteousness, Faith and Charity.

x Col. 4, 6. Let your speech be always with Grace
 seasoned with salt.

xi Rom.

2 i Pet. 3, 2. While they behold your chaste conversation coupled with fear.

what is forbidden in the seventh Comandment

A. The seventh Commandment to biddeth all unchaste thoughts y, words and Actions a;

y Mat. 5. 28. Whosoever looketh on a woman, to lust after her, hath committed adultery already with her his heart.

a Eph. 5. 4. Neither filthiness, nor foolish talking nor jesting, which are not convenient.

a Eph. 5. 3. Fornication and all uncleanness, let not be once named among you

73 Q. Which is the eight Commandment?

A. The eight Commandment is, Thou shalt not steal

q. what is required in the eight Comandment

A. The eight Comandment requireth the lawful procuring, and furthering the wealth and outward estate of ourselves b, and others c.

b Rom. 12, 17. Be as much things honest in the sight of all Men.

c Prov. 27. 23. Be thou diligent to know the state of thy flocke, and look well to thy herds.

Lev. 25. 35. If thy brother be waxen poor and fall in decay with thee, then thou shalt relieve him.

Phil. 2, 4. Look not every Man on his own thing but every Man also to the things of others.

q What is forbidden in the eight Comandment

A. The eight Commandment forbiddeth whatsoever doth, or may unjustly hinder our own d, or our Neighbour's wealth, and outward estate: d i Tim

d I Tim: 5 8: If any provide not for his own and especially for those of his own house, he hath denyed the Faith, and is worse than an Infidel.

Prov: 28: 19. He that followeth after vain persons, shall have Poverty enough.

e Prov: 21: 6: The getting of treasure by a lying tongue, is a vanity tossed too and fro of them that seek death.

Job 20: 19. Because he hath oppressed, and hath forsaken the Poor, because he hath violently taken away an house which he builded not. 20. Surely he shall not find quietness in his Belly.

76 Which is the ninth Commandment?

A: The ninth Commandment is Thou shalt not bear false witness against thy Neighbour.

Q: What is required in the ninth Commandment?

A: The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man, and of our own, and our Neighbours good Name, especially in witness bearing.

1 Zech: 8: 16. Speak every Man the truth to his Neighbour. 1 Pet: 3: 16. Having a good Conscience, that whereas they speak evil of you as evil doers, they may be ashamed that they cannot your good Conversation of Christ.

Acts 25: 10: Then Paul said, I stand at Caesar's Judgment seat, to the which I have done no wrong.

Jo: 8: 2. Demetrius hath a good report of all Men, and of the truth is testified, and we also bear record.

1 Pro: 14: 5. A faithful witness will not lie. v. 25. A true witness delivereth Soules.

Q: What is forbidden in the ninth Commandment?

A: The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or to our Neighbours good Name. k Rom:

k Rom: 3 13. With their tongue: they have used deceit
 1 John 3 7 5. God forbid that I should justify you will
 die, I will not remove my integrity from me.
 m Psal: 15 3. He that backbiteth not with his tongue,
 nor doth evil to his Neighbour, nor taketh up a reproach
 against his Neighbour.

79 q. Which is the tenth Commandment?

A. The tenth Commandment is, *Thou shalt not
 covet thy Neighbours house, thou shalt not covet thy
 Neighbours wife, nor his Man Servant, nor his Maid
 Servant, nor his Ox, nor his Ass, nor any thing that
 is thy Neighbours.*

q. What is required in the tenth Commandment?

A. The tenth Commandment requireth
 full contentment with our own condi-
 tion, with a right and charitable
 frame of Spirit towards our Neighbour
 and all that is his.

Heb: 11: 3. Let your conversation be without co-
 vetousness, and be content with such things as ye have.

o Rom: 2: 15. Rejoice with them that do-rejoice,
 and weep with them that weep.

1 Cor: 13. 4. Charitie suffereth long and is kind, Cha-
 ritie envieth not, Charitie vaunteth not it self, is not
 puffed up. ver. 5 Doth not behave it self unseemly, seek-
 eth not her own, is not easily provoked, thinketh no evil.
 6, Rejoiceth not in iniquity but rejoiceth in the truth.

q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbid-
 deth all discontentment with our own
 estate, envying or grieving at the good
 of our neighbour, & all inordinate mo-

tion & affections to any thing that is his

p I Cor: 10: 10. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.

q Gal: 5. 26. Let us not be desirous of vainglory, provoking one another, envying one another

1 Cel, 3. 5. Mortifie therefore your Members which are upon the Earth, fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness, which is Idolatry.

82. Q. Is any Man able perfectly to keep the Commandments of GOD ?

A. No meeer Man since the fall, is able in this Life perfectly to keep the Commandments of GOD /, but doth daily break them in thoughts & word & Deed &c.

1 Eccl: 7 20. For there is not a just Man upon the Earth that doth good, and sinneth not:

8 Gen: 8 21. The imagination of Mans heart, is evil from his youth.

u James; 2. 8. The tongue can no Man tame, it is an unquenchable evil, full of deadly poison.

w James 3 2. In many things we offend all.

83 Q Are all the transgressions of the Law equally heinous ?

A. Some sins in themselves, & by reason of severall aggravations, are more heinous in the sight of GOD, than others &c. 19, 11. He that delivereth me unto thee, hath the greater sin.

84 Q What doth every sin deserve ?

A. Every sin deserveth GODS wrath and curse, both in this life and that which is to come y.

1 gal

y Gal: 3. 10. Cursed is every one that continueth not in all things that are written in the Book of the Law to do them.

2 Mat: 25: 14. Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels.

Q What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, GOD requireth of us, Faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means where by Christ communiceth to us the Benefits of Redemption.

u Acts, 20. 21. Testifying both to the Jews and also to the Greeks, repentance towards God, and Faith towards our Lord Jesus Christ.

a Prov: 2: 1. My son, if thou wilt receive my words, and hide my Commandments with thee, 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding. 3. Yes, thou cryest after knowledge, and liftest up thy voice for understanding. 4. If thou seekest for her as silver, and searchest for her as for hidden treasure. 5. Then shalt thou understand the fear of the LORD, and find the Knowledge of God.

87 Q What is Faith in Jesus Christ?

A. Faith in Jesus Christ is a saving Grace, whereby we receive & rest upon him alone for Salvation, as he is offered to us in the Gospel.

b Heb: 10: 39. We are not of them who draw back unto perdition, but of them that believe, to the saving of the soul.

c John 1: 12. As many as received him, to them gave

the power to become the Sons of God, even to them that believe on his Name.

d. Phil: 3, 9, And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith,

e. Isa. 23 22. The Lord is our Judge, the Lord is our Law giver, the Lord is our King, he will save us.

88 Q. *What is Repentance unto Life?*

A. Repentance unto Life, is a saving Grace f, whereby a sinner out of the true sense of his sin g, and apprehension of the mercy of GOD in CHRIST h, doth with grief and hatred of his sin, turn from it unto GOD i, with full purpose of and endeavour after new obedience k.

f. Acts ii. 18. Then hath God also to the Gentiles granted Repentance unto life,

g. Acts 2. 37. When they heard this, they were pricked in their hearts, and said unto peter, and to the rest of the Apostles, Men and Brethren, what shall we do?

h. Joel 2: 13. Rent your hearts, and not your Garments, and turn unto the Lord you God, for he is gracious and merciful, slow to anger, and of great kindness, and Repenteth him of the evil.

i. Jer: 13. 18. Turn thou me, and I shall be turned, for thou art the Lord my God. Vers: 19. Surely after I was turned I repented, and after I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the Reproach of my youth.

k. Psal. 119: 99. I thought on my ways, and turned my feet unto thy Testimonies.

89 Q. *what are the outward means whereby Christ communicateth to us the benefits of Redemption?*

A. The

A. The outward and ordinary means whereby Christ communiceth to us the benefits of Redemption, are his ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect for Salvation.

1 *Act*: 2. 41. Then they that gladly received his word were baptized. *Verf*: 42. And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in Prayers.

90 Q. How is the Word made effectual to Salvation?

A. The Spirit of GOD maketh the Reading but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness, and comfort through Faith unto Salvation.

m Psal: 19: 7: The Law of the LORD is perfect, converting the Soul, the Testimony of the LORD is sure making wise the simple.

1 *Thes*. 1. 6. And ye became followers of us and of the LORD, having received the Word in much affliction, with the joy of the Holy Ghost.

o *Rom*: 1: 16: I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation to every one that believeth.

91 Q. How is the word to be read and heard, that it may become effectual to Salvation?

A. That the Word may become effectual

Effectual to Salvation, we must attend
 hereunto with diligence p, preparation q,
 and prayer r, receive it with Faith s, and
 love t, lay it up in your hearts u, and
 practise it in your lives w.

p *Iro: 2: 34:* Blessed is the Man that heareth me,
 watching daily at my gates, waiting daily at the posts of
 my doors.

q *1 Pet: 2: 3.* Wherefore laying aside all malice and
 guile, and hypocrisie. and envies, and evil speakings
 r *2.* As new born babes desire the sincere milk of the
 Word, that ye may grow thereby.

s *Psal. 1: 19,* Open thou mine eyes, that I may be-
 hold wonderful things out of thy Law.

t *Heb. 4: 2.* The Word preached did not profit them,
 not being mixt with Faith in them that heard it.

u *2 Thes: 2: 10.* They received not the love of the
 truth, that they might be saved.

w *Psal. 1: 9: 11.* Thy Word have I hid in mine heart,
 that I might not sin against thee.

x *James 1: 25.* But who so looketh into the perfect
 law of liberty, and continueth therein, he being not
 forgetful hearer, and a doer of the work, this man
 shall be blessed in his deeds.

91. Q. How do the Sacraments become
 Effectual means of Salvation?

A. The Sacraments become effectual
 means of Salvation, not from any vertue
 in them, or in him that doth ad-
 minister them x, but only by the blessing
 of Christ, and the working of his Spirit,
 in them that by Faith receive them z,
 y *1 Cor. 3: 7.* So then neither is he that planteth
 things

thing, neither he that watereth, but GOD that giveth the increase.

y 1 Pet: 21. The like figure whereunto, even Baptism doth also save us (not the putting away of the filth of the flesh) but the answer of a good conscience towards GOD by the resurrection of Jesus Christ.

72 Q What is a Sacrament ?

A. A Sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented & sealed, and applied to Believers &c.

2 Gen: 17. 13. This is my Covenant which ye shall keep between me and you, and thy seed after thee, every male child among you shall be circumcised.

a Rom: 4 11. And he received the sign of circumcision a seal of righteousness of the Faith which he had, yet being uncircumcised.

93 Q Which are the Sacraments of the new Testament ?

A. The Sacrament of the new Testament are Baptism & the Lords Supper.

b Mark 16. 16. He that believeth and is baptized shall be saved.

c Cor: 11. 23. For I have received of the LORD which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took Bread,

94 Q What is Baptism ?

A. Baptism is a Sacrament, where the washing of Water, in Name of the Father, and of the Son, and of the Holy Ghost &c. doth signifie and seal of

grafting into Christ, and partaking
of the Benefits of the Covenant of Grace,
and our Engagement to be the Lords.

Matt. 28 19 Go ye therefore and teach all Nations,
baptizing them in the Name of the Father, and of the
Son, and of the Holy Ghost.

Rom: 6 3. Know ye not that so many of us as were
baptized into Jesus Christ, were baptized into his death.

Rom. 6 4. Therefore we are buried with him by Bap-
tism unto death, that like as Christ was raised up from
the dead by the Glory of the Father, even so we also
should walk in newness of life.

95. *Q. To whom is Baptism to be administrated?*

A. Baptism is not to be administrated to any that
are out of the visible Church, till they profess their
Faith in Christ, and obedience to him; but the In-
terests of such as are Members of the Visible Church
be baptized *b.*

Acts 2 41. Then they that gladly received his
word were baptized.

Gen: 17. 9. And I will establish my Covenant be-
tween Me and thee, and thy seed after thee in their gene-
rations, for an everlasting Covenant, to be a God unto
thee, and to thy seed after thee. 10 This is my Cove-
nant which ye shall keep between Me and you, and thy
seed after thee, every Man child among you shall be
circumcised.

Acts 2 38. And Peter said unto them, Repent and
be baptized every one of you in the name of Jesus Christ
for the remission of Sins, and ye shall receive the Gift
of the Holy Ghost. 39. For the promise is to you and
to your Children, and to all that are a far off, even as many
as the Lord our God shall call.

96. *Q. What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein
we receive and receive Bread and Wine, accord-

73
ing to Christs appointment, his death is shewed forth, and the worthy receivers, are not after a corporal and carnal manner, but by Faith made partakers of his Body and Blood, with all his benefits to their spiritual nourishment and Growth in Grace k.

1 Luke 22 19. And he took Bread and gave Thanks, and brake it, & gave it unto them, saying, This is my Body which is given for you, this do in remembrance of Me. 20. Likewise also the Cup after supper, saying, This Cup is the new Testament in my Blood which is shed for you.

k 1 Cor: 10 16, The Cup of Blessing which we bless is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

91 Q What is required to the worthy receiving of the Lords Supper.

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge, to discern the Lords Body, of their Faith to feed upon him, of their repentance, love, and new obedience, least coming unworthily, they eat and drink Judgment to themselves q.

1 1. Cor: 11. 28. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords Body,

m 1 Cor: 13. 5. Examine your selves whether ye have the Faith.

n 1 Cor: 11. 31. If we would judge our selves, should not be judged.

o 1 Cor: 11. 18. When ye come together in the Church, I hear that there be Divisions among you: When ye come together therefore into one place, This is to eat the Lords Supper,

p 1 Cor: 5:2. Therefore let us keep the Feast, with old Leaven, neither with the Leaven of Malice and Wickedness, but with the Unleavened Bread of sincerity and Truth.

q 1 Cor: 11. 27. Wherefore, whosoever shall eat the Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

99 Q. What is Prayer?

A. Prayer is an offering up of our desires to GOD, for things agreeable to his will, in the name of CHRIST, with confession of our sins, and thankfull acknowledgment of his mercies.

1 Psal: 62. 8. Trust in him at all times ye People pour out your Hearts before him, God is a refuge for us.

1 Rom: 8. 27. And he that searcheth the Heart, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God.

1 John 16. 23. Whatsoever ye shall ask the Father in my Name, he will give it you.

1 Dan: 9. 4. And I prayed unto the Lord my God, and made my Confession.

1 Phil: 4. 6. Be careful for nothing, but in every thing by Prayer, and Supplication, with Thanksgiving, let your requests be made known unto God.

100 Q: What Rule hath GOD given us for our direction in Prayer?

A. The whole Word of GOD is of use to direct us in Prayer, but the special Rule of Direction is, that Form of Prayer which CHRIST taught his Disciples, commonly called *The LORD'S Prayer*.

1 John 5. 14. And this is the confidence that we have in him: That if we ask any thing according to his Will, he heareth us.

y *Mat: 6: 9:* After this manner therefore pray ye
Our Father which art in Heaven, Hallowed be thy Name, &c.
 101 q: *What doth the Preface of the LORD's*
Prayer teach us.

A. The Preface of the LORD's Prayer
 which is, *Our Father which art in Heaven*
 teacheth us to draw near to GOD with
 all holy Reverence & and Confidence
 as Children to a Father, able and ready
 to help us, and that we should pray with
 and for others &c.

& *Isa: 64: 9:* Be not wroth very sore, O LORD, ne-
 ther Remember iniquity for ever; behold, see, we be-
 seech thee we are all thy people.

& *Luke ii. 13.* If ye then being evil, know how to give
 good gifts unto your Children, how much more shall your
 heavenly Father give the holy Spirit to them that ask him.

Rom: 8. i. For ye have not received the Spirit of Bondage,
 but ye have received the Spirit of Adoption, whereby we cry Abba Father.

& *Eph: 6: 18* Praying alwayes with all manner of Prayer
 and Supplication in the Spirit, and watching thereunto
 with all perseverance and Supplication for all Saints.

102 q: *What do we pray for in the first Petition.*

A. In the first Petition which is, *Hallowed*
be thy Name, We pray that GOD
 would enable us, and others to glorify
 him in all that whereby he makes him-
 self known, and that he would dispose
 all things to his own Glory &c.

& *Psal: 67: i:* GOD be merciful unto us, and bless us, and
 cause his face to shine upon us. *Kerl. 2.* That thy way may

ay ye known upon earth, in saving health among all Nations, &c. *Vers. 3, Let the People praise thee, O God, let all the People praise thee.*

Rom: ii. 36. For of him, through him, and to him, are all things, to whom be Glory for ever, Amen.

ave 103 Q. *What do we pray for in the second Petition?*

with A. In the second Petition, which is, *Thy Kingdom come. We pray, that Satans Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, our selves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.*

Psalm 68. i. Let God arise, and let his enemies be scattered, let them also that hate him, flee before him.

Psalm 51. 18. Do good in thy good pleasure unto Jerusalem, build thou the Walls of Jerusalem.

2 Thess: 3: i. Finally brethren pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

Rom: 10: 1. Brethren, my hearts desire and Prayer to God for Israel is, that they may be saved.

1 Rev: 22, 20. He which testifieth these things, saith, Surely I come quickly; Amen, even so come Lord Jesus.

104 Q. *What do we pray for in the third Petition?*

A. In the third Petition which is, *Thy will be done on earth as it is in Heaven. We pray, that GOD by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the Angels do in Heaven.*

k *Tsal.* ii9. 34. Give me understanding and I shall keep thy Law, yea, I shall observe it with my whole heart. *Vers* 35, Make me to go in the path of thy Commandments for therein do I delight. *Vers*: Incline my heart unto the Testimonies,

1 *Acts* 21: 14: And when he would not be persuaded, ceased, saying, the will of the LORD be done.

m *Psal*: 103: 20, Bless the LORD ye his Angels, which excel in strength, that do his Commandments, hearing unto the voice of his Word. *Vers*: 22: Bless the LORD, all his works, in all places of his Dominion. Bless the LORD O my Soul.

101 Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, *give us this day our daily bread*, We pray, that of Gods free gift, we may receive a competent portion of the good things of this life and enjoy his blessing with them.

Prov: 38: 8. Remove far from me vanity and lies give me neither poverty nor riches, feed me with food convenient for me.

c *Psal*: 90 17. And let the beauty of the LORD our God be upon us, and establish thou the work of our hands upon us, yea, the works of our hands establish thou it.

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, *and forgive us our debts, as we forgive our Debtors*, we pray, that God for Christs sake, would freely pardon all our sins, which we are rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others.

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Psalm: 51. i. Have Mercy upon me O God, according
thy loving kindnes, according unto the multitude
thy tender Mercies blot out my transgressions,

q Mat 6 14. For if ye forgive men their
pases, your heavenly Father will also
give you.

107 Q. What do we pray for in the sixth
petition?

A. In the sixth petition, which is, and
ed us not into temptation, but deliver us from
evil we pray, that God would either keep
us from being tempted to sin, or support
and deliver us when we are tempted s.

1 Mar: 26. 41. VVatch and pray that
ye enter not into temptation w.

Psalm: 19: 13. Keep back thy servant
also from presumptuous sin, let them not
have dominion over me.

i Psalm: 51. 10. Create in me a clean heart
O God, and renew a right spirit within
me, 11. Restore unto me the Joy of thy
Salvation, and uphold me with thy free
Spirit.

108 What doth the Conclusion of the LORDS
Prayer teach us?

A. The Conclusion of the Lords Prayer;
which is, for thine is the Kingdom, & the power

er, and the Glory, for ever Amen. Teach
 eth us to take our Encouragement
 prayer from God only: And in our
 prayers to praise him, ascribing the King-
 dom, Power, and Glory to him, as
 in Testimony of our desire and assurance
 to be heard, we say, Amen.

t Dan: 9 18. . . . We do not present
 our supplications before thee for our
 righteousness, but for thy great Mercies
Verse 19. O Lord here. O Lord forgive
 O Lord hearken and do, defer not for
 thine own sake, O my God.

u 1 Chr. 29. 11. Thine O Lord is
 the greatness, and the power, and the
 glory, and the Victory, and the Majesty
 for all that is in the Heaven, and in the
 Earth is thine. 12. Now therefore our
 God, we thank Thee, and praise thy Glo-
 rious Name.

w Rev. 22, 20. Amen. Even so, come
LORD JESUS.



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